لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE REVIEW OF RELIGIONS

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HIJRAT 1360—MAY 1981

EDITOR
M. G. AHMAD

The Ahmadiyya Movement

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Hazrat Mirza Ghulam Ahmad, was born in 1835 in Qadian, a village in India. In the eighties of the 19th century, he was called to the office of World Reformer to combat the false Religious Philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his fore-fathers and barred like all mortals from coming back to the world.

He initiated the Ahmadiyya Movement, to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter by means of His signs, to re-establish the glory of the Holy Prophet Muhammad, Peace and blessings be upon him, to expound and disseminate spiritual beauties and moral excellences of the teachings of the Holy Quran, to wean men from war-like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world, to warn the exploiters, slave-drivers and pedlars in sin against the evil consequences for their evil ways, to collect under one banner all the true followers of Islam and lovers of peace and to inculcate among them the spirit of tolerance, good-will and selfless fellow-service and a feeling of true brother-hood.

He passed away in 1908 and was succeeded by his foremost votary and closest companion, Hazrat Hafiz Haji Hakim Maulvi Noor-ud-Din. After his death in 1914, Hazrat Haji Mirza Bashir-ud-Din Mahmud Ahmad, was chosen as Head of the Movement. During his 52-year long leadership, he organized a world-girdling chain of mosques and missions. On his death on November 8, 1965 the electoral college named with one accord, Sahibzada Hafiz Mirza Nasir Ahmad as Head of The Ahmadiyya Movement.

For further information about the Movement, its activities, aims, objectives and literature, enquiries may be addressed to the nearest Ahmadiyya Mission or direct to :

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The Review of Religions

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This is an organ of the Ahmadiyya Movement. It deals with religious, ethical, social and economic questions. It also provides Book Reviews.

It is open to all for discussing problems vital to the religious and spiritual welfare of man, but it does not give any assurance to publish all articles received by the Editor, nor does it accept responsibility for views expressed by contributors.

EDITOR

M. G. AHMAD

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By Maulvi Abdul Wahab Adam
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نحمدہ ونصلی علی رسولہ الکریم

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RABWAH, PAKISTAN

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Notes & Comments

The Founder of the Ahmadiyya Movement Hazrat Mirza Ghulam Ahmad of Qadian breathed his last on 26th May, 1908 at Lahore. All through his life he engaged himself completely in the defence of "Islam". He wrote numerous books, delivered hundreds of lectures, travelled to far off places to convey his message of peace and love and was able in establishing a strong and God-fearing Jamaat in his own lifetime.

The Holy Prophet Muhammad, peace and blessings of Allah be on him, had prophecied that Islam will decline in the latter days. There will be deterioration in all aspects of spiritual life amongst the Muslims. Christianity will flourish in that particular period.

Within 25 years of the death of the Holy Prophet, peace be on him, Islam had spread throughout the best part of the then known world and Islamic civilization was leading mankind in all walks of life. In keeping with the prophecy of the

Holy Prophet صلی اللہ علیہ وسلم this torch shone brightly for the first three hundred years and then the light began to fade gradually during the next one thousand years. The sun of Islam was eclipsed. Muslims became completely bankrupt both spiritually and morally. The past century was the darkest night on Islam and its followers. Hazrat Mirza Ghulam Ahmad came to secure Islam againtt all attacks.

During his life time he did his job most splendidly. The Christian offence was reversed by his strong arguments. He wrote more than 80 books giving a critical study of all the previous faiths, proving the superiority of Islam.

We, as his followers, entered into a covenant with him and the Almighty that "We will give preference to religion over all worldly things". The early followers of his carried this covenant through and it was the result of their sacrifices that within half a century Ahmadiyyat got a firm root in many parts of the world. The onslaught of Christianity was halted.

Now that the victory is in sight and that the wind of change is blowing, we cannot afford to slacken our efforts. Islam has to triumph, it is the decree of God. Let us come forward and train ourselves for this great and decisive spiritual battle.

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"They ask thee concerning wine and gambling say: In both there is great sin and also some advantages" (Quran 2 : 220)

Of all the great faiths Islam is the only religion which has forbidden the use of wine. Hinduism and Christianity have not said anything of prohibition in their books. According to the New testament the very first miracle which Jesus showed was that he turned water into wine. (John 2 : 7-9)

Here are some quotations from the writings of Non-Muslim scholars about the harmful and injurious effects of both these vices.

1. "The evil effect of alcoholism are evident in the drunkard's posterity.....Epilepsy, insanity, idiocy and various forms of physical, mental and moral degenracy are very disproportionately prevalent among the offspring of alcoholics". (Jew. Enc. 333)

2. "There is excessive testimony as to the close relationship between excessive drinking and breaches of the moral law and the law of the State. This is a direct consequence of the paralysis of the higher faculties, intellectual and moral, and the resulting free play given to the lower inclinations." (Enc. Rel. pp. 299).

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3. "The vicious tendency of gambling has never been called in question. Lord Beaconsfield spoke of it as 'A vast engine of national demoralization'. In 12 Years, (1895 to 1907) there were (i) 156 suicides or attempted suicides in England assigned to this cause, as well as (ii) 719 cases of theft or embezzlement and (iii) 442 bankruptcies. In view of these facts, it is not surprising that, in all civilised countries, gambling is subject to definite legislative restraints. It is, as Herbert Spencer says, a kind of action by which pleasure is obtained at the cost of pain to another. The happiness of the winner implies misery of the loser. This kind of action, therefore, is essentially anti-social, it sears the sympathies, cultivates a hard egoism, and so produces a general deterioration of character. It is a habit intrinsically savage. In an atmosphere of brotherhood no norm of gambling could exist." (Enc., Rel. Eth. pp. 165)

The Holy Quran stresses the equality of all mankind. It is the first scripture that teaches that mankind is one community. It recognizes the division of humanity into countries, nations and tribes and explains that this is only for the purpose of identification and that with regard to rights all mankind are equal. It deprecates all distinctions based on religious, racial, economic or other fancied superiority. It warns people those who arrogate any kind of superiority to themselves will be humbled and laid low and that those upon whom they look down will one day be raised above them. It was this sublime doctrine of the equality of all which won the hearts of non-muslim citizens of the Islamic state during the days of the Holy Prophet of Islam and his pious successors and turned these hostile combatants into faithful and proud citizens of the muslim state.

It was on the basis of this Islamic principle of equality of all men that the Holy Prophet of Islam, peace be on him, granted to the non-muslim subjects of the muslim state all the rights that the muslims enjoyed. Their lives, properties and honour were made as sacred and inviolable as those of the muslims He further declared that it would be obligatory on the muslims to protect the right of every individual to profess and practice the religion of his own choice.

Thus according to Islamic law the muslims and the non-muslims stand on an equal footing in matters of fundamental human rights. No distinction was ever made between the rights of muslim and non-muslim citizens. The Islamic teaching regarding the rights of non-muslims was well expressed by Hazrat Ali, God be pleased with him, when he said :

> "*Zimmis* (Non-Muslim citizens) have agreed to pay *Jazia* for the reason that their lives may be treated as the lives of muslims and their properties as the prosperties of the muslims. Therefore, in these matters, there is no distinction between the rights of the muslims and non-muslims".

The pact concluded between Hazrat Umar, God be pleased with him, and the inhabitants of Jarjan is an example of the manner in which the muslims followed this golden teaching. It ran thus :

> "The lives, properties, communal life, identity and the religion of the population of Jarjan shall be safeguarded. No change shall be brought about in their status nor shall they be interfered with in any way."

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The Pakistan Times, in its issue of 19th April, 1981, has published a news report from New York about the Shroud of Turin. It Says

> Several scientists who were part of a 40-man team involved with studying the Shroud of Turin in 1978, have said they believe that the image on the 2,000 year old piece of linen is an image imparted by Jesus.

Although a final report is still to be written several scientists said in an interview on ABC's '20—20" network television programme on Thursday that the image on the shroud, believed by many to be Christ's burial cloth, is not a painted forgery and that stains on the cloth are blood.

The scientists spent many years studying examples from the cloth and its stains and more than 6,000 photographs to determine if the shroud's image was manufactured or could actually have been made by Jesus. The evidence was subjected to chemical tests, X-rays, and ultraviolet and flourescent studies.

Dr. John Heller, a blood specialist at the New England Institute in Ridgefield, Connecticut, told ABC that the likelihood of this being a forgery is less than one in 10 million.

Dr. Ray Rogers, a physical chemist at the Los Alamos Labs in New Mexico said "it just can't be" in assessing whether the image may have been painted.

Heller, who made tests to determine what the stains on the shroud were, said, 'I was watching the computer read out go up and up and then suddenly turn down and I said to myself, oh my God, it really is blood."

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A Verse from the Holy Quran

و من الناس من يقول امنا بالله و باليوم الاخر وما هم بمؤمنين

"Of the people there are some who say: We believe in Allah and the Last Day; yet they do not believe at all." (2 : 9)

Do people imagine that Allah will be pleased merely by their saying: We believe, and that they may not be tried? Such people should remember that it is concerning them God has said: They do not believe at all. (Al-Hakam, Vol. VIII, No. 17, 24 May 1904, p. 3).

A person should not be content with the external performance of the Salat and observing of the fast, etc., reassuring himself he has discharged all the obligations. It is through voluntary doing of good beyond that which is prescribed that the obligatory performance is completed and perfected, and the way to progress is opened. It behoves a believer to carry out all that is prescribed and to which he is urged cheerfully and out of a spirit of love, without the least element of show or make-believe. Such an attitude on his part is proof of his sincerity and establishes a true and strong relationship between him and Allah, the Most High. Allah then becomes his tongue with which he speaks, and his ears with which he hears, and his hands with which he works. His every act and movement is then in perfect accord with Allah's will; whoever then opposes him opposes Allah. Allah is more reluctent to carry into effect his death than in respect of any other matter The Quran says that there is a discrimination between a true believer and a non-believer. A believer is God's most willing servant. He should be most eager and ever ready to carry out God's will and pleasure in all things. Who is it that would deny his status of a creature and servant of God and seek to dominate His will? (Al-Hakam, Vol. VII, No. 24, 30 June 1903, p. 11).

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Allah the Exalted

— IV —

Extracts from the writings of Hazrat Mirza Ghulam Ahmad,
The Holy Founder of the Ahmadiyya Movement in Islam.

Eng : Chaudhry Muhammad Zafrullah Khan

In Surah Fatihah God Almighty has set forth four of His attributes, namely, Rabbul Alameen, Rahman, Rahim and Maliki Yaumid Deen. The order in which they are mentioned is the natural order of these four attributes and they are manifested in this order. Divine grace is manifested in the world in four types. The first is the most general grace. This is the absolute grace which perpetually envelopes everything from the heavens to the earth without distinction of animate or inanimate. The coming into being of everything from none-existence and its fullest development is through this grace. Nothing is outside of it. All souls and bodies were manifested and are manifested through it and all were developed and are developed through it. This grace is the very life of the universe. Were it to be withdrawn for an instant the universe would come to an end ; and had it not been for this grace, there would have been no creation. In the Holy Quran this grace is named *Rububiyyat* and by virtue of it God is called Rabbul-Alameen, as is said at another place : He is the Rabb of everything (6 : 165). Nothing in the universe is outside His *Rububiyyat*. So the attribute of Rabbul Alameen is mentioned first of all in the Surah Fatihah as of all the attributes of grace, this has natural priority, both because it comes into manifestation before the other attributes of grace and because it is the most general in its scope, inasmuch as it comprehends everything whether animate or inanimate.

The second type of grace is general grace and the difference between this grace and the one previously mentioned is that the first one comprehends the whole of the universe and

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the second one is a special Divine bounty which is bestowed upon animates. In other words, the special attention of the Divine towards living things is called the general grace. It operates in respect of all living things according to their needs gratuitously. It is not the consequence of, or reward for, any action. It is by the blessing of this grace that every living thing lives and eats and drinks and is safeguarded against dangers and has its needs fulfilled. Through it all the means of life which are needed by every animate or its species for their own continuance, are made available. It is the consequence of this grace that whatever the souls need for their physical development has all been provided and for those who in addition to physical development are in need of spiritual development, that is to sey, they possess the capacity for such development, the Word of God has descended through eternity at the time of its need. It is through the opration of this grace of *Rahmaniyyat* that man fulfills his millions of needs. He has available to him the surface of the earth for residence, the sun and the moon for light, air for breathing, water for drinking, all varieties of food for eating, millions of medicines for treatment, a large variety of graments for wearing and Divine Books for guidance. No one can claim that all this has been provided through the blessing of his actions that he had in a previous existence performed some good action in consequence of which God has bestowed these numberless bounties upon mankind. It is thus established that this grace which is manifested in a thousand ways for the comfort of all animates is a gratuitous bounty, which is not bestowed in consequence of any action, but is a manifestation of Divine compassion, so that every animate should achieve its natural purpose and all its needs may be fulfilled. By virtue of this grace Divine bounty provides for the needs of mankind and all animals and affords them protection so that their capacities should not remain undevelop d. The existence of this Divine attribute is estrblished by the observation of the law of nature. No reasonable person would deny that the sun and the moon and the earth and the ele-

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ments and all other necessary things which are found in the universe, and upon which the life of all animates depends, are manifested through this grace. The name of this grace, of which everything that breathes takes advantage according to its needs, without distinction of man or beast or of believer or non-believer, or of good or bad and of which no animate is deprived, is *Rahmaniyyat*, and by virtue of it God has been called Rahman in the Surah Fatihah after Rabbul Alameen. This attribute is referred to at several other places in the Holy Quran. For instance: When it is said to them prostrate yourselfes before the Gracious One, they ask: and what is this Gracious One? Shall we prostrate ourselves before whatever Thou biddest us? and it increases their aversion. Blessed is He Who has made mensions in the heavens and has placed therein the illuminating lamp and a bright moon. He it is Who has made the night and the day to follow each other, for him who would take need and would be grateful. The true servants of the Gracious One are those who walk upon the earth with humility and when they are accosted by the ignorant ones their response is : Peace (25 : 61-64). This means that when the disbelievers and pagans and atheists are admonished that they should prostrate themselves before the Rahman, they feel aversion towards the name Rahman and enquire; What is Rahman? The answer is that Rahman is the Blessed Being, Who is the perpetual soure of all good and Who has made mansions in heaven and has placed the sun and moon in those mansions which provide light to the whole creation without distinction of believer and disbeliever. The same Rahman has made for all mankind day and night which follow each other so that a seeker of understanding should draw benefit from this wise arrangement and should find release from the coverings of ignorance and indifference and so that he who is eager to be grateful should render thanks. The true worshippers of Rahman are people who walk humbly upon the earth and when the ignorant ones address them harshly they reply to them in words of peace and compassion, that is to say, they oppose

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gentleness to harshness and in return for abuse they pray for their revilers and thus they exhibit gracious qaulities, for the Gracious One bestows the bounties of sun and moon and earth and other numberless bodies upon all His creatures without distinction of good and bad. In these verses it has been expounded that the word Rahman is used for God because His mercy encompasses all good and bad alike. At another place this mercy has been referred to in the verse: I inflict My chastisement upon whom I so determine and My mercy encompasses everything (7 : 157). At another place it is said: Who safegurds you by day and by night from the Gracious One (21 : 43)? In other words the disbelievers and the disobedient ones have been told that were it not for the attribute of Rahmaniyyat they could not be safegurded from divine chastisement. It is by virtue of Rahmaniyyt that He grants respite to the disbelieversand pagans and does not sieze them quickly. At another place it is said: And do they not observe the birds flying above them with their wings spread out and closed down. It is the Gracious One who keeps them from falling down (67 : 20) This means that the grace of *Rahmaniyyat* so encompasses all animates that even birds which have little value, fly joyously in the current of this grace.

As this grace follows naturally after *Rububiyyat* it has been mentioned in that order in Surah Fatihah.

The third type of grace is special grace. The difference between his and general grace is that in the case of the latter, a beneficiary is not under obligation to make himself good, or to bring his ego out of the coverings of darkness, or to put forward any effort to take advantage of it. By virtue of general grace, God Almighty bessows upon every animate all that it needs according to its nature without asking and without any effort on its part. But in the case of special grace, striving and effort and purification of the heart and supplication and attention towards God and every other kind of appropriate effort are needed. He alone receives this grace who seekes it and this grace descends upon one who works for it. The exis-

tence of this grace is also proved by observation of the law of nature. It is obvious that those who strive in the cause of God and those who are indifferent cannot be equal. Without doubt a special mercy descends upon people who strive truly in the cause of God and withdraws from every darkness and disorder. By virtue of this grace, in the Holy Quran, God's name is Rahim. Because the attribute of *Rahimiyyat* is special and follows upon the fulfilment of certain conditions it is mentioned after *Rahmaniyyat*, for *Rahmaniyyat* was manifested before *Rahimiyyat* manifested itself. One account of this natural order *Rahimiyyat* is mentioned after *Rahmaniyyat* in Surah Fatihah. This attribute is mentioned at several places in the Holy Quran. For instance at one place it is said: He is compassionate towords the believers (33 : 44). This means that God's *Rahimiyyat* is confined to the believers and that a disbeliever and a rebellious one have no share in it.

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It is worthy of note that the operation of the attribute of *Rahimiyyat* has been confined to the cause of believers, but *Rahmaniyyat* is not so limited Nowhere is it stated that God is Rahman towards believers. The mercy which is specially related to the believers is always described as *Rahimiyyat*. At another place it is said: The mercy of Allah is close to those who do their duty to the utmost (7 : 57). At another place it is said: Those who had believed and have migrated and have striven in the cause of Allah hope for the mercy of Allah and Allah is Forgiving Merciful (2 : 219). This means that His *Rahimiyyat* is bestowed upon those who deserve it. There is no one who seeks Him and does not find Him.

What kind of a lover is he towards whom the Beloved does not incline ?

O my master, what is lacking is pain, for the physician is available.

The fourth kind of grace is the most special one. This grace cannot be achieved merely by striving and effort. The first condition for its manifestation is that this world of means

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which is narrow and dark should be demolished altogether and the full power of the Lord of Unity should manifest its perfect brilliance nakedly without the intrusion of other means. This last degree of grace where all other graces end, is distinguished from other graces by being perfect in the sense that it is open and clear and there is no convertness or deficiency in respect of it. That is to say, there should be no doubt left with regard to the determined bestowal of this grace, nor with regard to the reality and pure and perfect mercy of this grace. The generosity of and the rewarding by the Eternal Master, the Bestower of the grace, should appear as bright as the day, and the recipient of the grace should know with certainty and should feel it as a matter which is patent that the Master of the kingdom is bestowing a grand bounty, and great delight upon him bp His determination and attention and special power, and that he is receiving the reward of his righteous conduct which is perfect and everlasting, and is most clear and superior, and is most desirable and loved, and that there is no aspect of a test or trial involved. To become the beneficiary of that complete and perfect and lasting and superior grace it is necessary that the person concerned should be transported to another world from this defective and opaque and narrow and confined and mortal and doubtful world, because this grace is an experience of grand manifestation in which the beauty of the true Benefactor should be clearly seen and should be experienced as a certainty, so that no stage of manifestation and certainty should be left out and no veil of material means should obstruct it. Every detail of complete understanding should come into operation in full force. The manifestations should be so clear and definite that God Himself should convey that they are free from every test and trial. This manifestation shoul carry with it high and perfect delights possessing so completely one's heart and soul and every spiritual and physical faculty to such a degree as could not possibly be exceeded. This world which is defective in its essence, and is coulded in its appearance, and is mortal in its being, and is

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doubtful in its conditons and is narrow in its extent, cannot bear these grand manifestations and pure lights and eternal bounties, and those perfect rays which are everlasting cannot be contained in it. For this manifestation another world is needed which should be wholly free from the darkness of material means and should be the perfect and pure manifestation of the power of the One Supreme Being. This most special grace is to some degree enjoyed in this very life by those perfect personalities who tread completely along the path of truth and, discarding their selfish designs and desires, lean wholly towards God. They die before their death, and though they appear to be in this world, they in truth dwell in the other world. Inasmuch as they withdraw their hearts altogether from the material means of this world and breaking away from the habits of humanness and turning away altogether from that which is beside Allah adopt the way which is above the ordinary, God Almighty also treats them in the same way and in an extraordinary manner manifests those lights for them which in the case of the others are only manifested after death. They experience to some degree this most special grace in this life. This is a very special grace and is the ultimate end of all grace. He who achieves it arrives at the greatest good fortune and enjoys eternal prosperity which is the fountain-head of all joys. He who is deprived of this grace is condemned for ever to hell. By virtue of this grace God Almighty has named Himself Maliki Yaumid Deen in the Holy Quran. The recompense referred to in this juxtaposition is the perfect recompense, the details of which are set out in the Holy Quran. That perfect recompense cannot be manifested without the manifestation of complete Mastership. This is referred to at another place where is it said : Whose is the kingdom this Day? of Allah, the One, the Most Supreme (40 : 17). This means that on that day God's *Rahimiyyat* will manifest itself without intervention of material means and it will be observed and felt that everything beside the great power and might of Allah is nonexistent. Then all comfort and joy and all re-

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ward and punishment will appear clearly as coming from God, and there will be no veil in between and there will be no room left for any doubt. At that time those who had cut themselves asunder from everything for His sake will find themselves in a state of perfect bliss which will envelope their bodies and souls and their outside and their inside and no part of their beings will be deprived of this great good fortune. Maliki Yaumid Deen also indicates that on that Day comfort or suffering and pleasure or pain, whatever is experienced by man, will proceed directly from God Almighty, and He will be the Master of all conditions. In other words, meeting with Him or being cut off from Him will be the cause of eternal good fortune or eternal misfortune. Those who had believed in Him and had adhered to Unity and had dyed their hearts in His pure love, will experience the light of His mercy clearly and openly, and those who had not achieved faith and the love of God will be deprived of this delight and comfort and will be involved in painful torment.

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It will thus be seen that the priority given to the attribute Rahman over the attribute Rahim is necessary and is demanded by the rule of good composition. When the book of nature is studied the first divine attribute which comes to notice is *Rububiyyat* and then His *Rahmaniyyat* and thereafter His *Rahimiyyat* an finally His *Malkiyyat*, Perfect composition demands that the order followed in the book of nature should also be kept in view in the Book of Revelation. To reverse the natural order in composition is to reverse the law of nature. For a perfect composition it is necessary that the order of the composition should be in such accord with the order of nature as if it were its photograph in which that which is natural and is fact prior should be prior in description also. Thus in these verses the highest oratory is displayed in which the natural order is perfectly observed. The verses follow the order which every one possessing insight would observe in the order of the universe. Is this not the straightforward way that the order in which divine bounties appear in the book of nature should be

followed also in the Revealed Book? To take exception to such an excellent and wise order is the characteristic of those blind ones who have lost at once both their sight and their insight.

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Whatever is set out in Surah Fatihah from Rabbul Alameen to Maliki Yaumid Deen comprises four grand verities which we proceed to expound. The first verity is that God Almighty is Rabbul Alameen, that is to say, that God is the Rabb and Master of all that is in the universe and all that appear and is seen or felt or is perceived by reason, is His creation and that true existence belongs only to God Almighty and to nothing else. In short, the universe with all its components is created and is the creation of God. There is nothing in the components of the universe which is not the creation of God. Through His perfect *Rububiyyat* God Almighty controls and rules over every particle of the universe. His *Rububiyyat* is in operation all the time. It is not that after having created the world—God has withdrawn from its control and that He has committed it to the law of nature so that He Himself does not intervene in any way. It is not as if like the maker of a machine He has no concern with it after it has been made. The creation of the True Maker are not unconnected with Him. The Rabbul Alameen exercises His perfect *Rububiyyat* all the time over the whole universe and the rain of His *Rububiyyat* falls perpetually upon the whole universe. At no time is the universe deprived of the benefit of His grace. Even after the creation of the universe the need of that Source of Grace is as insistent every moment as if He had not yet created anything. As the world depended upon His *Ruhubiyyat* for its coming into being, it is equally dependent upon it for its continuation and sustenance. It is He Who supports the world every moment and every particle of the universe is kept fresh and flourishes because of Him. He exercises His *Ruhubiyyat* in respect of everything by His will and intent. It is not as if His *Rububiyyat* were exercised in respect of anything without His intent. In short, this verity means that everything in the universe is

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created and is dependent upon the *Rububiyyat* of God Almighty in respect of its excellences, its conditions and its times. There is no spiritual or physical excellence which any created thing can acquire on its own without the determination of the Absolute Controller. Besides, it is latent in this and other verities that the Divine attributes, Rabbul Alameen, etc , are special to Him and that there is no one else associated with Him in that respect. The very opening phrase of the Surah *Fatihah*, namely, Alhamdo Lillah, makes it clear that all worthiness of praise belongs to God alone.

The second verity is Rahman, which follows upon Rabbul Alameen. We have already explained that all animates, whether gifted with reason or not, good or bad, have been furnished and continue to be furnished with all that is needed for their maintenance and their continuation and the continuation of their species out of the general mercy of God Almighty. This is an absolute bounty which does not depend upon anyone's actions.

The third verity is Rahim which follows after Rahman, This means that, as demanded by His mercy, God Almighty brings about good results in consequence of the efforts of His creatures. He forgives the sins of those who repent. He bestows upon those who ask. He opens for those who knock.

The fourth verity is Maliki Yaumid Deen. This means that God Almighty is the Master of all perfect recompense which is free from all test and trial and the intervenion of beguiling means and is purified of all uncleanness and is free from doubt and defect and is a manifestation of His great power. He does not lack the power to make manifest His perfect recompense, which is as bright as the day. The manifestatioa of of this ground verity has as its purpose to make the following matters clear to every one as a certainty.

First, that reward and punishment are a certainty, which is imposed upon His creatures by the True Master as the result of His special determination. This matter is not possible of exposition in this world for it is not clear to the average person why and wheretore does he experience good or ill or

comfort or pain. No one hears the voice out of whatever he experience that this is the recompense of his deeds, nor does anyone observe or feel that whatever he is passing through is the consequence of his actions.

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Secondly, the exposition is desired that material means are irrelevent and that is the Grand Being or God Who is the fountain-head of all grace and the Master of all recompense.

Thirdly, it is desired to expound what is great good fortune and what is great misfortune. Great good fortune is that that condition of supreme triumph in which light and joy and pleasure and comfort encompass the inside and outside and the body and soul of a person and no limb or faculty is left out. The great misfortune is the torment which, in consequence of disobedienc and impurity and distance and separation, is set ablase in the hearts and envelopes the bodies so that the whole being feels like being on fire and in hell. This manifestatlon cannot be observed in this world because this narrow and constricted and opaque world, which puts on the mantle of physical means and is in an imperfect condition, cannot bear their being made manifest. This world is subject to tests and trails and its comfort and its pain are both temporary and defective. Whatever a person experiences in this life is under the veil of physical means which hide the countenance of the Master of recompense. Thus this world cannot be the true and perfect and open day of recompense. The true, perfect and open day of judgement or of recompense will be the world which will follow this one. That world will be the place of the grand manifestation and of the demonstration of glory and beauty. Whatever hardship or ease comfort or pain or sorrow or joy is experienced by the people in this word to necessarily attributable to God's bounty or His wrath. For instance, anyone's being rich is not conclusive proof that God is pleased with him, nor is anyone's poverty or privation proof that God Almighty is displeased with him. Both these are a trial so that a wealthy one may be tried in respect of his wealth and a poor one may be tried in respect of his poverty. These verities are set out in detail in the Holy Quran (Braheen Ahmadiyya, pp. 422—439, footnote 11)

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Muslim View on Apartheid & Human Rights

The Address was delivered by MAULVI A. WAHAB ADAM, Ameer and Missionary - in - Charge, Ahmadiyya Mission, Ghana at a Symposium organized by the Institute of Adult Education, University of Ghana, Legon at the National Cultural Centre, Kumasi (Ghana), on Friday, 13th February, 1981.

Mr. Chairman, Rt. Rev. Dr. Peter Akwasi Sarpong, Distinguished Guests, Ladies and Gentlemen, Peace be unto you. First and foremost I should like to express my thanks to the organizers of ths symposium for the honour they have done me by inviting me to address an intellectual assembly like yours.

The subject for discussion this afternoon is : Apartheid and how it offends the teachings of religion, in my case, the religion of Islam. Apartheid, which means SEPARATENESS, is the name givan by the Government of South Africa to its sytsem of racial segregation, which is directed against the African, the Coloured and the Asian population of South Africa.

Perhaps I should start by saying that though history provides several examples of colour prejudice and racism, none is more brutal, more wicked, more vicious, more inhuman, more cruel and more obnoxious than apartheid.

It will not be an exaggeration, but certainly an understatement, to say that apartheid is a classic example of man's arrogance, oppression, injustice and man's inhumanity to man. Though there are traces of colour prejudice in several countries and societies, South Africa is the only country in the world where colour bar and racial segregation are sanctioned by law. South Africa is the only country in the world where brutality and cruelty to a blackman and woman are not only looked on with approval but also backed by legislation. Indeed South Africa is the only country in the world where the law does

not permit justice, respect, kindness and fairplay to be accorded any blackman or woman for the mere reason that he or she is black.

To give you a rough idea of this institutionalized racism, the extent to which the blackman is humiliated, deprived of his basic human rights, exploited and is systematically being crushed physically, psychologically, morally and spiritually, suffice to it to say that in South Africa today. :

(1) No African may buy land or own property anywhere in the Republic.
(2) Under no circumstances may a non-white use facilities set aside for the use of whites.
(3) No white man may teach an African servant to read.
(4) No African may attend a birthday party if the number attending could, in the eyes of the whites, make the gathering undesirable.
(5) No white person may marry an African, coloured or Indian and vice versa.
(6) Unless they have obtained a special permit to do so a white person and a non-white person may not under any circumstances drink a cup of tea together in a cafe.
(7) Under no circumstances may an employer pay Africans the same rates as whites even if they do the same work and work the same number of hours. The average income of whites in South Africa is about 14 times that of Africans, six times that of coloured workers and four times as much as that of Asians ! Despite the fact that they are the poorest section of the population, Africans are taxed more heavily than whites.
(8) No African my strike for any reason whatsoever.
(9) Any African who takes a job outside his town, even if he has lived there for 20 years, must leave that town within 72 hours.
(10) All Africans over the age of 16 must produce a

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passbook wherever and whenever it is demanded by a policeman.

(11) An African in an urban area who is out of work must take any work offered to him by the Bantu Affairs Commissioner or be removed from the area.

All the laws I have mentioned operate by the orders of the South African Minister of Justice.

Though these laws are unjust and unfair, disrupt family life, cause irreparable social and psychological damage to the blacks and lead to the systematic destruction of present and future African generations, anyone who breaks any of the so-called laws is imprisoned, fined or whipped!

Why are the blacks in south Africa being subjected to these brutalities? Is it that the land which they inhabit does not belong to them? Is it that they are fewer than the whites? Or is it that there is some imperfection in the creation of the blacks in an way? All these questions can be answered in the negative. The land belongs to the blacks. The Dutch are the ancestors of the present Afrikaans who stopped over in South-Africa on their way to India in the year 1652. They met the blacks there. Yet instead of recognizing the fact that the land belongs to the blacks and according them the rights and respect due to all landowners, the blacks are deprived of their own land as well as all basic human rights! As to the question whether the blacks are being subjected to this humiliation beacause they are fewer in number than the whites the answer is simple. Available statistics shows that the population of South Africa in 1977 stood at 26,940,000 and comprised four official population groups:

Asiads : 765,000; Coloured : 2,432,000; Whites : 4,379,000; and as many as 19,369,500 Africans. Thus Africans of South Africa constitute 65.7 percent of the total population while Whites constitute only 17.7 per cent.

Yet the few suppress the many and seek to destroy them by repressive laws.

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Then the question that arises is, are the whites in any way more human than the blacks ? Did the Wise and Perfect Creater create the Whites with certain qualities which the Blacks lack ?

Medical Science has not so far proved that the blood that runs through the veins of the Whites is in any way different from or superior to that of the Blacks, otherwise there would be no basis for blood transfusion ! In fact when a South African Scientist, Dr. Barnard, successfully transplanted the heart of a whiteman to a blackman, he proved thereby that the hearts of the whites and the blacks are interchangeable. Where then lies the justification of apartheild ?

It will surprise quite a few of my audience this afternoon to be told that the advocates of apartheid in South Africa claim a religious basis for the crimes that are perpetrated against the blacks in South Africa through apartheid.

The thesis is put forward that the prophet Noah having been just saved from the floods, fell under the influence of wine, and in his drunkeness, one of his sons, who is said to be black, saw Noah's nakedness, Noah then cursed the son and his posterity after him. The thrust of the argument then is that the blacks are under a perpertual curse while the whites are the chosen ones of God. This being so, they, the blacks, cannot be considered at par with the whites. The blacks then do not deserve any respect. They do not deserve justice. They do not deserve sympathy. They do not deserve fairplay. What they deserve is to be discriminated against, to be dispossessed of their land, to be deprived of all human rights, to be chased by dogs, to be imprisoned without fair trial, to be subjected to forced labour and to be deprived of decent family life. I am not at this stage saying that this thesis is right or wrong. What I am saying is this, that this is the theory purported to be based on Genesis 9 : 20 - 25 which is propounded by the Dutch Reform Church and believed with religious fervour by the whites in South Africa.

Another support for apartheid is the economic prosperity of South Africa. It is common knowledge that South Africa produces two-thirds of the world's gold. The blacks in South Africa, treated as they are, as hewers of wood and drawers of water, provides cheap labour for the whites of South Africa. Thus, South Africa continues to bask in economic prosperity. Ironically, the blacks who work, produce and maintain this wealth are deprived of an equitable share in the wealth of the country.

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The third support for apartheid is military might. By all standards, South Africa is not only an economic giant but also a military giant. In modern warfare it is not the population of a country but military hardware that counts and it is an open secret that there is hardly any country in the continent of Africa today which equals South Africa in military hardware. In fact, despite persistent denials, South Africa is known to have tested an atomic device.

The question now is, what is Islam's attitude towards apartheid? First, Islam rejects as an unholy fabrication, the thesis that the prophet Noah who is described by the Holy Quran as a "chosen one of God" (Holy Quran 3 : 34) ever fell under the influence of wine, and in his drunkenness failed to observe the laws of decency. When the basis is rejected, then the assumption that he cursed Canaan and his progeny also falls like a pack of cards.

Islam advances the principle in the strongest possible terms that all men have been created equal. The Holy Quran says: "And mankind are but one community" (10 : 20). "O people fulfil your duty to your Lord who created you from a single soul and created its mate of the same kind, and spread from these two many men and women" (4 : 2). Then the Quran goes forward to say that there is no inherent difference between one tribe and the other or between a white man and a black-man. The Holy Quran declares in no uncertain terms: "O you men! We have created you of a male and female, and made

you tribes and sub-tribes that you may know one another. Surely the most honourable among you in the sight of Allah is he who is the most righteous". (49 : 14). "And one of His signs is the creation of the heavens and the earth and the diversity of your tongues and colours : In that surely are signs for these who possess knowledge." (30 : 23)

The Holy Prophet, on whom be p'ace, announced at his last pilgrimage : "The Arab is not superior to the non-Arab nor is the non-Arab superior to the Arab. The white is not superior to the black nor is the black superior to the white. All of you are from Adam and Adam was from dust" (Bukhari). According to the Holy Quran, whatever the country in which people lived, whatever the language they spoke, whatever the colour of their skins, they were all recognized as a family living under one roof—the canopy of heaven so that all should be given the opportunity to enjoy equally the benefits of nature.

"O men serve your Lord Who created you and those before you...Who made the earth a resting place for you and the heaven a canopy"...(2 : 22 - 23).

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According to the Holy Quran there is something sacred about manhood. "Surely We have created man in the best make" (95 : 5). So that according to the Holy Quran a human being has been endowed with such faculties and capacities, as can make him rise even above the angels and this sacredness of man is universal. "And when Thy Lord said to the angels, I am going to place a vicegerent in the earth." (2 : 31). "And remember the time when We said to the angels submit to Adam" (2 ; 35). Here a human being is described as the vicegerent of God Himself. There is no limitation of colour, race or creed. Therefore, every human being, black or white, high or low, deserve to be treated with respect because he is the vicegerent of God Himself. That is why we read in the traditions that when a corpse that was being taken to the

graveyard approached an area where the Holy Prophet of Islam, on whom be peace, sat with his companions, the prophet rose up and commended his companions to rise up in honour of the corpse. The companions said: "this is not a corpse of a Muslim". The Holy Prophet replied: "It is a corpse of a human being." This brings into focus the concept of Islam about the sacredness of a human being.

The beauty of these teachings is, they did not remain a dead letter buried in the pages of books. They were given a practical demonstration during the Prophet's own lifetime and continue to be scruplously practised by Muslims all over the world until today. It will interest you to learn that in the Prophet's own mosque at Medina there were only two official; one was the Prophet himself and the other was a black freed slave, Bilal, the mere mention of whose name envokes respect in the hearts of Muslim all over the world, white or black!

The Prophet linked up Unity of God with the unity of man and made equality of the human race part of worship itself. Thus in the mosque there is no recognition of distinction on the basis of colour, race or status in life. No reserve seats or places are given to whites or kings or the rich and the affluent in society. The blacks stand shoulder to shoulder with the whites, bow, and prostrate together before their Creator. This practical demonstration of human equality is witnessed on a larger scale during the pilgrimage in Mecca when the black, the white and the yellow the king and the subject, the rich and the poor, all clad in two seamless cloths, freely mingle together and bow and prostrate before one God. So Islam does not only detest and oppose, but also takes practical steps to obliterate all traces of superiority based on the colour of one's skin. This is so natural to a Muslim that a Muslim cannot simply bring himself to think or behave differently.

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With regard to wealth, Islam lays down the principle that God is the True owner of all that is in the heavens and

the earth so that the enormous wealth provided by nature belongs to all men and should not therefore, be monopolized by any one group of people but should rather be equitably shared by all.

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In the Holy Quran Chapter (1 : 2) God is described as "Rabbul Alameen" that is, "the Lord Who nourishes, develops and brings to perfection, all created things of all the worlds". In other words, belief in God must automatically instil in the believers not only the desire but the determination to promote the welfare and development of all people irrespective of colour or race.

To achive this objective, Islam prescribes certain measures among which is the institution of *Zakat* which constitutes one of the five pillars of Islam.

Zakat is a levy imposed on the rich for the upkeep of the poor. This institution of Zakat brings home to every rich in the society that he has not an exclusive right to the wealth of a country and that the poor also have an equitable share in a nation's wealth.

Islam therefore teaches fair distribution of wealth. God says : "Men shall have the benefit of what they earn and women shall have benefit of what they earn" (4 : 33). "That man shall have nothing but what he strives for ; And that his striving shall be recognized. Then shall he be rewarded for it with the fullest reward" (53 : 40-42). The Holy Prophet of Islam, on whom be peace mentions among those whose adversary in dispute he shall be on the day of judgement, a person who employs a servant and receives fully the labour due from him then he does not pay his remuneration" (Bukhari).

The Holy Prophet of Islam is also reported to have said that worker should be paid before his or her sweat gets dry. Islam cannot therefore countenance a system which sanctions forced labour, work without due remuneration, economic exploitation, and deprives, on the basis of colour, a section of the society

right to an equitable portion of the wealth of a country and the fruits of their labour.

Education : Islam advocates the full development of all the faculties endowed man by God. God declares in the Holy Quran "He has pressed into service all that is in the heavens and in the earth" (22 : 66).

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In other words, God desires that man should investigate, master and conquer nature or whatever God has created and use it for his own good and for the good of mankind at large.

Here again there is no limitation of colour or race. All men were to investigate, master and conquer nature. How was this going to be achieved if a section of the society was deprived of its right to education as is done in South Africa ?

In fact the very first revelation to the prophet of Islam, on whom be be peace, was "Iqra" "Read". Read in the name of thy Lord Who created ..... Who taught man by the pen ; taught man what he knew not" (96 : 2-5). According to Islam, therefore nature that is the whole world, and whatever is in it, was a wide open book which man was to read, understand and use to his advantage. In Islam, therefore, acquisition of knowledge is a right of every human being, black or white, high or low. It is this broad concept of learning inculcated in Islam that made it possible for the Muslim world to produce such Muslim Scientists, Philosophers mathematicians and theologians as Ibn Sina (Avecenna) Ibn Rushed, (Averoes) Faarabi, Ibn Khaldun, Ibn Batuta, Al-Ghazali, all of whom were non-Arabs. Thanks to this broad concept of learning inculcated by Islam, those who introduced, developed and enriched the sciences of medicine, mathematics, astronomy, philosophy, theology, psychology, politics, philology, metaphysics etc, and the producers of what we call Arabic literature were men of the most varied ethnic origins. In fact most of the distinguished scholars of Islam were non-Arabs. Aljawhari, the great Arabic lexicographer was a Turk. His contemporary, Ibn Jumi, who gave a philosophical treatment to philology was a son of a Greek slave !

How then can Islam countenance a system as obtains in South Africa which makes it criminal offence for a section of a society to afford another section the opportunity and the facility to develop its talent ?

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Marriage : Islam regards marriage not only as a sacred institution which is contracted to protect a couple from indecency but also to ensure the moral health of soeiety as a whole. It is therefore to be considered sacred, safeguarded and regarded with utmost respect. God saye in the Holy Quran "And one of His signs is that He created mates for you from yourselves that you might find peace of mind in them, and He put between you love and compassion" (30 : 22).

"The women are an apparel for you and you are an apparel for them" (2 : 188). Thus according to Islam, the real objeet of marriage is comfort, protection from immorolity and embellishment of the parties for such are the uses of a garment.

None of these objectives can be achieved by any black couple in South Africa, for uuder apartheid it is not uncommon to find a wife who does not see her husband or a husband who does rot see his wife for as long as three years because of restrictions imposed upon them for being black. Women are, under the circumstances, forced to rear their children alone, uncared for and under unhygienic conditions. The result is depression and frustration, malnutrition, deprivation of parental care, prevalence of preventable communicable diseases and high rate of infant mortality ! How can Islam allow such a cruelty ? The conscience of every decent man recoils at it.

In brief, apartheid is a shameful blot on humanity and every true religion. All decent men all over the world should, therefore, rise against it and fight it with a view to wiping it out from face of the earth. The United Nations Organization, through its various resolutions, has said just that. Yet many countries which claim to detest apartheid continue to violate U.N.O. resolutions for political and economic expediency. This

exposes a serious moral weakness of the World oragnization.

The Holy Quran prescribes a very bold and practicable solution to this problem. It says "If two nations should fall out, make peace between them (that is all other nations should try to remove the causes of friction by awarding each, its just rights). But if one of them still persists in wronging the other (and does not accept the award of the United Nations) then all must fight the former till it submits to command of Allah (by an equitable settlement) and when it so submits, make peace between them, act with justice and equity for God loves the just" (49 : 9). In other words it is the moral duty of all those nations which claim to believe in the dignity of man and detest apartheid to combine together in the interests of true justice and not for the purpose of their personal gain, to put every conceivable pressure on South Africa, including armed force to compel her to change its nefarious policy of apartheid. It is quite clear that if the countries that form the U.N.O. were to be united in the manner just outlined, even if the guilty party were to be one of the most powerful nations of the world, it would eventually have to succomb to the combined force of the rest of the world.

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I am convinced that if not for the hypocricy of the so-called developed countries and the super powers which condemn South Africa in one minute and in the next, secretly enter into economic and military agreements with her, South Africa would have changed its ways long ago. Today, the blacks in South Africa are being deprived of their only means of airing their feelings as their newspapers are being banned and editors threatened. Meanwhile Black Africa looks on helplessly!

However, come what may, Soth Africa is bound to be liberated sooner than later. This is as sure as the day follows the night. My only fear is, the blacks should not be so embittered as to seek to take a bitter revenge from their white oppressors when they eventually achieve their freedom!

Whether it will be so or not will depend upon how

soon the whites in South Africa realize their crimes against the blacks and make amends. How soon South Africa will make amonds will depend upon the attitude of the international Community.

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There is the theory that the black nations of the world should agree to a dialogue with the whites of South Africa. This way South Africa will begin to see the worth of the African and begin to accord him his due respect.

While apparently this may sound good and even revolutionary for its drastic departure from the norm, it seems to me that it is highly hyprocrital and unreasonable for the whites of South Africa to express their willingness to hold a dialogue with the blacks OUTSIDE South Africa while they persistently refuse to accord the blacks INSIDE South African the same respect. If the whites in South Africa are really eager about a dialogue, what prevents them from starting it with the blacks in their own country ?

From long experience the blacks and the coloured of Africa and Asia have learned the bitter truth that rights are taken and not given on sliver platter. It would be true, therefore, to say that without real pressure, social, political, economic and moral, South Africa is not likely to change it ways. If this is so, then it would seem that social boycott, economic sanctions and armed struggle are better weapons to use to humble and topple apartheid.

In the 90th Chapter of the Holy Quran God extols those who use their wealth for the emancipation of slaves and the amelioration in the plight of the oppressed and the downtrodden.

Today, the condition of the blacks, the coloured and the Asians in South Africa is worse than that of slaves. No sacrifice is, therefore, too great to secure their release from perpetual serfdom and bondage.

I feel very strongly that to demonstrate their commitment to the Islamic teachings of human equality and dignity of man,

Muslim nations and especially, the Arab nations in whose hands God has placed enormous wealth, have a moral obligation to use their economic power effectively to put pressure to bear on South Africa to change its inhuman policy of apartheid. South Africa should be made to recognize the rights of the blacks, the coloured and Asians in South Africa and accord them their due respect.

To do this will not only be an economic power beneficiently utilized for a good and just cause, but also a presentation of Islam as a religion of equality, fairplay and justice.

Mr. Chairman, Ladies and Gentlemen, thank you.

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